1: Nimuendaju E-5 (1929-1936) 1946 SOS Timbira SOS

839 Perversions seem to be extremely rare. I know nothing of masturbation or homosexuality. I heard of one youth, somewhat abnormal in other respects, who had cohabited with a calf. The old people declared nothing of the sort had ever happened before. The solitary known case of incest is that described on page 114.

838 A certain Nyũkwỵ'dn, about twenty-five years old (1936), is a marked invert in tendency. He has a high falsettõ voice and a more feminine carriage than many a girl. In sitting down he often assumes a woman's posture and displays a striking predilection for feminine domestic tasks. In a photograph of fourteen young men he is the only one to cover his genitalia with a bunch of leaves. He has never had sexual relations with a girl, but I expressly ascertained that he has never been known to indulge in homosexual practices. The omnipotent ceremonial pattern obliges him to join his age mates in all their performances, which he does unresistingly. To his tribesmen he remains an enigma; tradition does not report any comparable instance in the past. But since he does not play truant in any activity, people do not mock him and permit him to live according to his strange inclinations.

WEDDINGS

585 123 596 Formerly the majority of youths married their fiancées in a joint ceremony immediately consequent on the close of the last phase of the initiation festival. The last collective wedding of this sort seems to have occurred in 1913, for none followed the close of initiation in 1923 and 1933. This was probably due to the fact that many of the young warriors were already married. The old people in conversation with me repeatedly regretted the decadence of this usage, and since I encouraged them to insist on its maintenance they arranged with the leaders of the latest initiates, the põhjtĩkama class, to make up for the omitted solemnity. Soon the põhjtĩkama, whom I had joined as a sort of honorary member, came to me gleefully declaring that after all it would be better to adhere to ancient custom. I eagerly agreed, but when I scrutinized the program it turned out that I was booked to wed the thirteen-year-old Kõrédn! This, then, explained the girl's recent solicitude on behalf of my horses; her uncle Pỵtõ's remarkably comradely attitude; her elder sister Rąrepri"s invitation to enter the house whenever I passed by. On meeting Pỵtõ' the next time I explained that I was not able to get married in these circumstances. He said nothing in reply for the time being, but went to his maternal home and summoned a family council that included himself, his brother, his two sisters, one of whom was Kõrédn's mother, and another old woman. Then he sent Kõrédn herself to invite me to come. Obviously everything had been settled, for he was the only one to speak, saying that Kõrédn had told him she wanted to marry me; that my impending departure was no obstacle; for some day I would return since I was one of them and not of the "Christians"; that then I should find my wife in precisely the condition in which I had left her, as he and his sister would take care would be the case. I expressed regret over the unfavorable conditions, but persisted in my refusal, explaining the inconvenient consequences of grass widowhood for the girl (p. 126 f.). All present remained silent, and I went home.

[623] In the evening and on the following day the matter seemed to be discussed further by the council in the plaza. Then once more there was a family assembly in Kõrédn's home, I being again summoned, with the same result as before. All around me their faces showed displeasure, and Kõrédn was in tears. A few hours later a dozen põhjtĩkama came to me, accompanied by their commandant, a kwỵ'nõ of mine, who told me categorically that in view of my refusal they had dropped the project of a collective wedding. I vainly tried to convince them that my per-